A U M

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.
—Crest Jewel of Wisdom.

THEOSOPHY

Vol. XXII December, 1933 No. 2

THE FRIENDLY PHILOSOPHER

IN the work which we have undertaken together, it matters not whether "we" fail or succeed: Our purpose has been and will be that the Work shall go on. We can throw—each one of us—our best into the effort; the rest is in other and stronger hands. Our "best" may not be great, but if the motive is there, even to hold our ground is victory in some contingencies, for where there is no standing army, the art of fighting has to be learned; the recruits have to do the fighting, the older teaching and leading the younger. With no concern but to keep in fighting trim, our best work is done when most heavily pressed and tried.

It is, then, to the Teachings that attention has to be called—not to ourselves who are only handing them on as best we can. If one sees that in many ways he is not able to do all that needs to be done, or that he would like to accomplish, it is evidence that he is in the way of improving. Our ideals are never reached: they continually *precede* us. As a man thinks, so he becomes; time is an element in this, and it is shortened by *patient* doing of *what we can*. To be in the least cast down by our apparent imperfections is a form of impatience—a disregard of Law. Whatever comes is right—until something better appears. Observed defects will fade out under observation, so we can cheerfully bear with our own defects as well as with those of others, while we go right on working.

One of the greatest helps that Theosophy gives is the power to take a wider survey of the field of action than is otherwise possible: we do not look on this life only, but on many future lives during

which "I and thou and all the princes of the earth" will live and strive for the universal redemption of mankind—ever looking ahead, ever seeing further heights toward which the awakening spirit may be directed. There is much strength, there are many faculties among men and mostly used without direction of a permanent nature. Could right philosophy be implanted—even the single idea of the Divine nature in man—a greater impetus would be given to right living; then a philosophy in accord with this nature would be sought by those so quickened.

It would not take so long, nor be so difficult, if those who are interested in Theosophy would stop figuring it out for *themselves*, and get busy in spreading the philosophy and the idea of service. Without the right philosophy, strength and especial faculties are useless. If all study so as to be the better able to help and teach others, there must result a general gain and help. I think that the word "Theosophy" has power: if it had not, there would not be so many misusing the name. In spite of all these, Theosophy itself is untouched. Our work is to keep it pure as it was delivered to us, for the sake of those who *can* be helped—and we are finding some all the time. In better days we will be able to do more—and all the better because of present difficulties. Theosophy pure and simple is the standard by which efforts may be applied and errors combatted, so it must always be kept in evidence as the source of all right effort.

When the Parent theosophical society was established, it was necessary to give it the form that would be best understood by the people of the time. It was known that many would cling to the form rather than to the spirit of the Theosophical Movement, and would imagine that the spirit could not exist in any other form. But also it was known that some would perceive the spirit and care only for that. Events have justified all this, so that we stand at another point in the cycle. Perfection in action is not possible; so, while showing forth the spirit of the Movement only, we yet present a *visible* basis necessary in any exoteric work. "U.L.T." is a *name given to certain principles and ideas;* those who associate themselves with those principles and ideas are attracted and *bound by them only*—not by their fellows who do likewise or who refrain or who cease to consider themselves so bound. The DECLARATION, with its signature by the Associates, is a wide departure from anything that exists as an organization.

—ROBERT CROSBIE.

MISLAID MEMORIES

THE sole practical test for any idea or theory, any philosophy or religion, is its applicability. If it works it is true—as far as it works. How else is it possible to *know?* And short of actual experimental knowledge, any man finds himself in the region of belief or disbelief, of faith, or skepticism, or doubt. Where is the man who does not repeatedly find himself between these two fires, at odds with nature, with his fellows, with the facts, with himself? It is this negative certainty of our fallibility that should impel and inspire every man to *try out* in his own life his own basic ideas.

Take, say, memory in its relation to the subject of reincarnation and karma: the immense majority of those whose attention is called to this fundamental conception of Theosophy, reject it out of hand, or do not seriously consider it. Why not, in the practical sense? They invariably answer, "because I do not remember. If I have lived before, in this world or in any other, why do I not remember the fact—if it is a fact?"

Let us examine this thesis as the questioner and doubter might, and should, examine it for himself—if he wants to know.

Whether we have lived before or have not, the cold fact is, that our birth is, to us, an effect: how could a non-existent factor be lugged into any casual equation? The assumption involves the notion of miracle. What sane man can admit the notion of miracle on his own knowledge, reason, sense of justice or moral equity? In its very nature a miracle is something that never happened before, can never occur again, is out of all relation to nature so far as we know nature. The very notion is a mere subject for belief or disbelief, not of experiment or knowledge. Yet myriads of men now, as always, base their conduct on the notion of miracle, despite the fact that they know, so far as they know anything at all, that this is a universe of cause and effect; of law and order. What fundamental innate conception fits the facts of cause and effect, of law and order? No other than that of the principle of continuity: *something* precedes, exists in, survives, change. This is karma and reincarnation divorced from the accretions due to ignorance, belief, or negation. What we call this continuing reality—spirit, matter, energy, what-not—the fact is the same, and is observable in all directions by anyone.

What is this Something which antedates, underlies, and survives

all change and all changing things? What else can It be than the Cause of the changes—physically or metaphysically considered? And what is That which experiences, preserves or discards the results of all causation? Again, what else can it be than That which is the Cause? "The whole secret of Life is in the *unbroken series* of its manifestations"—*never* in the manifestations. The miracle or religious notion of life is that manifestations can and do occur which are out of sequence, out of relation, to precedent and succedent manifestations. The materialistic or scientific notion is that events do occur in series, and so far as this has been ascertained it is classified as the "law" of this or that series. But the scientific mind is incompetent to relate one "series" to another, and to see in the whole order of nature the majestic panorama of the successive phases of One Life manifesting in a living universe. "The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform." "The doctrine of Metempsychosis (or reincarnation and karma) has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been *properly understood in its application to the indestructibility of matter and the immortality of spirit,* it would have been perceived that it is a sublime conception." Let the scientist or materialist *apply* the idea of karma and reincarnation to the "metamorphoses" of matter, the "conservation" of energy, the indissoluble union between "matter" and "force"—and he will see for himself that what he has ridiculed is the very Truth which he forever searches and which forever eludes his grasp. Let the theologian or religious layman *apply* the idea of karma and reincarnation to his notions of Deity, of eternal Justice, of moral reward or retribution, of immortality of the Soul *after* death, and he will see for himself that the same facts must necessarily apply *before* birth. Finally, let both theologian and materialist *compare* their own notions with the idea of karma and reincarnation presented in Theosophy, and they will find That in themselves which will compel them to see the truth, once they face it. This is knowledge—not memory.

No more than the body, can the mind be in two places at once. So long as the mind is fundamentally fixed in one basic idea, even though that be in fact a false one, it is impossible, or would be a miracle, if that mind could *entertain* another idea, however true the newcomer might be. The memory-questioner and objector is in fact asking a miracle to be performed for him. Let us see.

Experience is concomitant with action of some kind; it precedes both "knowledge" and "memory." If the experience, so far as perceived, is grasped and retained, it *becomes* knowledge. This is one form of metempsychosis—the intellectual. If not so grasped and held, the experience is at once *transformed* into memory. This is the opposite form of metempsychosis from knowledge—the psychic or astral. Knowledge is always complete in itself; memory is as always incomplete. Being incomplete, it at once begins to dissipate and has to be incessantly recalled if it is to be retained. Each time the memory is so recalled it is in fact *re-formed.* This is a third form of metempsychosis—the habitual, the instinctual, the impulsive, the automatic, the *sub-conscious,* about which we hear so much and know so little. Our questioner in fact assumes that someone else can remember for him, can know for him, can see for him, can experience for him, can act for him; can another do these things for anyone? It would be a miracle. What another can do, what life all around each one is incessantly doing, is to *re-mind* him of something which he once experienced, once knew, once remembered, once recalled many many times for himself until it became instinct, impulse, latent tendency in his own nature, ready to leap to life in some affinity or repulsion, the moment the ancient relation, physical, astral, psychic, or intellectual, is re-assumed. This is the fourth form of metempsychosis—the spiritual, whether so recognized or not. It is what the Buddhist books call the *Skandhas,* and what we vaguely denominate character, nature, tendency, quality, disposition, heredity, and so on, in each man among us. It is these unrecognized because unassimilated, unassimilated because *unstudied,* spiritual memories which are the barriers, not the aids to progress that the questioner innocently because ignorantly assumes would "prove" reincarnation to him, while all the time they *are* the proof which, because his mind is concentrated in another focus, are out of sight to him. He cannot look at what is behind him and see what is before him, or vice versa, at the same time. It would be a miracle if he could. Yet that is what he asks.

Finally, we have immense octaves of experiences which we forget, in the sense that they pass beyond recall by us, unless *reminded,* when they come back; other great numbers of experiences of which we cannot be reminded by any process we know. Every one knows this to be the fact: then, *apply* to it the idea of karma and reincarnation, and we will begin to see why we do not remember our past lives.

THE SEARCH FOR TRUTH

"WHAT is Life?" This question comes as a result of the evolutionary pain and sorrow which is the inevitable accompaniment of self-conscious existence, especially in its earlier stages and before Man has succeeded in making the necessary adjustment between Spirit and matter. When the ascendancy of Spirit over matter is definitely established, the martyrdom of self-conscious existence ceases; and until that much wished for consummation, Life will be full of insoluble mysteries. Theosophy sees no unsolvable mystery anywhere; and contains the only complete and soul-satisfying answer to the riddle of existence.

Most people abandon their search for the meaning of life just as soon as the sorrow which prompted the search wears away and life again assumes a happier aspect. The searcher has found the effort too onerous and is satisfied to fall back once more upon some convenient belief or some sectarian formula promising salvation. It is only when one realizes that his personal problems and sorrows are no different from the problems of all mankind that the searcher is on the way to finding the Truth. For the central truth of Theosophy is that of the basic identity of all human and even non-human life. Personal salvation is wrapped up with the equal redemption of the entire human family, of every creature throughout the world. Sickness, sorrow, decay and death are the common lot of all that lives; the sincere searcher for Truth must seek a common and permanent solution for all, not merely a temporary surcease from pain for himself alone. There can be no *permanent* liberation for a single unit apart from the Race to which he belongs. Man is an everlasting warrior, the goal of his battles being the attainment and the maintenance of his own immortality. The immortality which may be attained apart from the rest of evolutionary life lasts only for the manvantara in which that particular battle has been fought and won The immortality which spans the long periods of Silence between manvantaras can only be maintained in conjunction with all other struggling units.

The first effect of the recognition that one's personal afflictions are not unique but the common lot of all mankind, regardless of race, creed, sex or caste, is a negative one. The searcher is at first impressed with the insufficiency, if not entire falsity of the numerous existing systems of philosophy and creeds and the remedies they offer for the burdens of existence. These systems and creeds are

based either upon the assertion of *essential* distinctions between man and man, man and the rest of life; or upon the surrender by man, as a prerequisite to his "salvation," of his human dignity as a free and self-choosing individual. He must give unquestioning acknowledgment and obedience to the tenets and dogmas of the particular system or creed which may arrest his interest from time to time.

The experience of Buddha is symbolical of the experience of every searcher for an answer to the sorrows of life. When Buddha had resolved to discover the cause of sickness, decay and death, he inquired of the teachers of the various then existing systems and sects. He rejected them one by one as they evaded the main issue by counselling a selfish desertion of his fellowmen for personal salvation. Buddha's first task after his "enlightenment" was to make the life-giving message of Theosophy available to all and not merely to the Brahmins, who jealously sought its monopolization. As stated in the *S.D.* Vol. I, p. 271:

> This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmins—while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the "Teachers of Life" inhabiting the snowy range of the Himalaya, the Disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmins, determined to save the whole world by popularizing it."

When the searcher for truth has reached the point where he recognizes that all men are similarly afflicted and that a common solution must be sought, in addition to sensing the oneness of all living beings that such recognition implies, he also senses that justice must prevail. This innate sense of justice causes him to revolt against those doctrines and teachings which recognize any being or group of beings as constituting a privileged, special or chosen individual or group. Justice demands that every effort shall meet its appropriate recompense. There can be no favoritism in life and victory must be his who has earned it. The inequalities and the apparent inequities in life are seen as having their roots in past causes; that progress must be wholly dependent upon self-induced and self-devised effort.

At this point the searcher becomes a student and has merited contact with Theosophy. A price must be paid for everything in life;

and Truth demands a price also. He who has searched for the Truth is now searched by the Truth. Is he ready to pay the price that Truth demands, this price being the complete surrender of the disciple to Truth? He must wish the Truth not for any benefit it may confer upon him, but for the good he may be able to confer upon others through the possession of this priceless Treasure. The searcher is now at the place where Arjuna stood when Krishna became his Teacher and Guide in the Great Battle of Life fought on the plain of Kurushetra. Theosophy is the birthright of thinking man, but he must claim his own by making the initial effort himself. It is the aspiration of Man himself which calls forth the Message of Theosophy. For Theosophy is Divine Wisdom; such knowledge that the truly immortal alone possess: Their Minds and Hearts are ever-living and ever-potent realities, whether clothed in bodies of flesh and blood or functioning in finer vehicles. It is only when one dedicates himself completely to the service of the Custodians and Predecessors that he finds Theosophy never again to lose it, to the endless end, if he remains faithful.

THE INNER PATH

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face this destiny, follow this guide, and fear no evil. Otherwise, it were better that a millstone were hung about his neck, and he were cast into the depths of the sea.

—*W. Q. J.*

"LET'S CHANGE THE SUBJECT"

TRACE the thread of an interesting discussion to the breaking-off point and it is found in many cases that religion has entered into the matter and snapped the thread. To mention the invisible side of nature is taboo in polite society, or in almost any society. It is permissible to discuss effects and their *approximate* causes in any line of human endeavor, but to insinuate into the conversation a hint as to *actual causes,* . . . well, "Let's change the subject."

Very well, then, let us change the subject, so the talk switches to stock market reports, to baseball, to travel, to crime, gossip, etc., and each topic considered brings up some discussion of cause and effect, which is always dropped before it becomes "dangerous". Strange that the real safety element should be recognized as a danger, but such is the point of view. We recognize a devil in the word "Cause." He is a real, personal devil to each one of us. His other name is Individual Responsibility. So, when we spy him "Let's change the subject!"

We have become quite adept at changing the subject, so much so that we protect ourselves from the above mentioned devil by excluding him from all our business and social gatherings. That is, we deceive ourselves into thinking we elude him but he is there all the time. He clings to us because we fear him. We fear him because we do not know him, do not understand him. Those who have made his acquaintance say he is not a devil but a really decent fellow.

Work is a devil, duty is a devil, brotherhood is a devil; each is a devil when recognized as such. Individual Responsibility is a most fearsome devil to some—but he is the best friend the greatest men have ever had. We have "changed the subject" until we have almost run out of subjects to change. Many of us are beginning to suspect that all subjects are but aspects of one great subject, brought to this suspicion by the present crisis in human affairs. Millions of men are thinking, or beginning to think, of causes and effects. Let anyone suggest that these terms be changed to one word, KARMA, and, "Let's change the subject!"

Not all are uttering that cry, however. A few are lending an ear to the unwelcome guest, a few are finding him attractive, a few are embracing him openly and risking censure, all will know him in time. His presence is slowly making itself felt though he remains unseen. What he whispers into a man's ear causes that man to think and to

tell his thoughts to others until they change the subject. Something of what is told remains, however. Sometimes two or three who have heard the whispering meet together on the street, in the train, at a luncheon or an assembly. Others overhear their conversation and perhaps discuss it—until the subject is changed. But when alone with their thoughts and not obliged for the moment to consider the mass opinion, they find these whisperings seeking their affinity, in the inner nature.

We cannot evade individual responsibility by making a devil of Cause and a God of effect. Cause and Effect are not separate, nor are we isolated from either. Until we realize the futility we would willingly change effects. We would convert poverty into prosperity as readily as we would change the subject of a conversation, if we could. Both, however, are effects and can only be controlled through their causes. We study and experiment with causes trying to work out something of benefit to ourselves, and because the law can be used in this manner, we are highly successful. We have what we call "Prosperity." But this is not the proper use of the law; hence, under the same cyclic law of action and reaction, comes "Depression." Then we make gods of effects, or pray to someone or something entirely unrelated to ourselves and our conditions, to get us out of the mess. Is it not the logical moment to change the subject?

With a change in the subject comes a new possibility of understanding. We discuss the theory that men are not the creatures and subjects of an outside, personal God, and, throwing off the shackles of custom and tradition, we find the idea reasonable. We try to consider *ourselves* as *members* of Deity, and, after the shock of a new idea, we find that logical. Again we speak of cause and effect. Someone suggests that they do not follow each other but are actually one: an idea somewhat difficult at first, but later, if we stick to the subject, inescapable. Then comes the question, "Why does everything manifest under two aspects, light and darkness, heat and cold, pleasure and pain, life and death, etc.?" And the answer, "Because we and all other creatures are both Cause and Effect (Karma) and because of this we are able to grow and learn," opens the way to consideration of continuity, or reincarnation, and relationships—*all interdependent.*

To what do such considerations lead? To Divine Wisdom, if we would know the truth about ourselves, because we *are* divine—unless we change the subject!

SCIENCE AND THE SECRET DOCTRINE

XLVII

Ethno-Geological Mysteries

(Part One)

> The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian Ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. (*Secret Doctrine*, 1888, II, 7).

NO doubt to many scientific minds, the Theosophical doctrine that Lemuria not only existed, but was inhabited, is the height of absurdity; so late as 1932, one scientific writer spoke of "the often-laid ghost of the imaginary continent of Lemuria."[1] Curiously, the discovery with which this *savant* sought to lay the "ghost" once more, was the finding of marsupial remains in the three continents of South America, Africa, and Australia, under circumstances leading to a conclusion that the marsupials originated in America. But just *why* should this do away with Lemuria, especially as the writer admits that it is "some evidence for a possible land-connection between South America and Australia"?

This triple connection will become clearer with a fuller description of Lemuria. Beginning, then, at the Himalayas, it comprised the present Indian Ocean, including Australia on one side and Madagascar, *with parts of what is now Africa.* It formed a giant horse-shoe around South Africa, which was a huge bay containing some islands; joined the now submarine Challenger Ridge at Tristan Dacunha, which formed a continuation of Lemuria running through the site of the British Isles, up through Scandinavia. The location and direction of the mountain chain forming the backbone of Norway unmistakably places it as a continuation of the Challenger Ridge and hence of Northern Lemuria, later Northern

[1] *Science*, November 11, 1932.

Atlantis. The geological evidence of this is the reason why Prof. Berthold Seeman held Europe and Australia once to have been portions of a single continent. Most of the ideas regarding Lemuria, however, have been connected with the South Pacific.

The *Secret Doctrine* describes a branch of the continent as crossing the Pacific from Australia to, or almost to, South America, and as including "a large part of California." This explains the three-pointed marsupial puzzle, and why this very primitive form of animal life peculiar to Lemuria, and in previous years known only in Australia, appears in such widely separated regions. One can follow the shores of this continent clear around the world, tracing them out by successive links of ever-accumulating evidence in several branches of science.

Fossils found on St. Lawrence Island, and on the Galapagos, substantiate the theory of a pacific "land-bridge" between Asia and South America.[2]. Dr. Joseph Rock located and brought back plants from the Yangtze, Salween, and Mekong Rivers of Tibet and Yunnan, related also to plants of both South America and Africa.[3] There are only two species of true alligator—and one of them exists in the southern United States and the other in China![4] The remains of the "inland sea" of Asia noted by H. P. B. in her discussian of Lemuria, was discovered by Dr. Nils Hoerner, of the Sven Hedin Expedition.[5] Some most remarkable human evidence turns up in the prehistoric traces of the Australian blacks, who are the last of the Lemurian races, according to the *Secret Doctrine*. Excavations at the Rancho Santa Fe, in California, for the Smithsonian Institution, uncovered skulls almost exactly like those of the Australian Black and totally different from those of the California Indians. Prof. M. R. Drennan found bones near Cape Town, South Africa, closely resembling the extinct Australian race of the Tasmanians, whose Lemurian origin is familiar to students of the *Secret Doctrine*. Prof. Raymond Dart, the foremost African anthropologist, thinks they "indicate that the Tasmanians once lived in prehistoric Africa," but that it is "a mystery how they crossed the Indian Ocean between Africa and Tasmania, for the Tasmanian survivors when found had no knowledge of boats, except crude rafts."[6] The explanation is clear enough. To all this we have to add a seemingly insignificant, almost wholly overlooked, but overwhelmingly important discovery made two or three years

[2]*Science*, Dec. 25; *Los Angeles Times*, Mar. 1, 1932.
[3]*Los Angeles Times*, Mar. 21, 1933.
[4]Karl P. Schmidt, *Adventure*, April, 1932.
[5]*New York Tribune*, October 2, 1932.
[6]*The Week's Science*, Oct. 18, 1929.

ago at Bolsa Chica, near the Rancho Santa Fe in California. It was a flat stone carved with many round indentations. It was regarded as profoundly mysterious—but naturally no one connected it with the *runes of prehistoric Scandinavia.*

> Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad . . . shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries—"offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nagpur" (the City of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence . . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyles, lithoi, and "magic" stones in general. The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch . . . generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups" are simply *written* RECORDS of the oldest races . . . Sweden, Norway, and Scandinavia are full of such *written* records, the Runic characters having followed the cup marks and long and short strokes. (*S.D.* II, 346).

What on earth could be more natural than that a half-animal, degraded relic of the lower Lemurian stocks should preserve for ages in its wanderings, as a sacred relic, a written tablet of its former and vanished god-like masters, abandoning it at the place of perishing?

Prof. H. H. Woollard considers the Australian blacks, because of their unique traits, to have sprung from one canoe-load, or even from a single family.[7] The pure-blooded blacks of the interior do not show a single example of the Group B blood-type, one of the four types otherwise diffused throughout the human race. The reason is obvious enough—the B type is a later evolution in the human race entirely, and the uniqueness of the blacks is due, not to

[7] *The Week's Science*, May 23, 1932.

their immigration in a small group, but to their history as solitary survivors of Lemuria on their original plot of land—a far more rational explanation.

It is hardly surprising that some scientific opinion is veering towards belief in Lemuria. To such men as Dr. MacMillan Brown, Lemuria is as objective a reality as America. Drs. Frederico Millosevich and G. P. Rosati, of the University of Rome, have worked out a series of geological calculations leading them to believe that some day the whole Pacific Ocean may be converted into a huge island. President J. W. Gregory, of the British Geological Society, thinks that the Pacific once afforded a dry route from East to West.

That Lemurian civilization will be discovered may be regarded as certain, not only upon Theosophical prophecy, but from the present trend of discovery. Whether it will be recognized as "Secondary Period"—a wild fable now to even the most liberal scientist—is a question. Where may we look for such discoveries? It is hard to say. But if eager scientists should in the future desire a "tip" from the *Secret Doctrine,* let them comb Madgascar with a more discerning eye as to formations made to look like works of nature by great passage of time, but in reality human artifacts. Australia may offer something; but it was an "inland region" originally. Inland regions tend to be inhospitable, and the presence of the degraded blacks, plus geology, indicate that their home may have been a high, harsh, and desert plateau offering little attraction to civilization and therefore open to them as a refuge only, in those far distant times.

There are Cyclopean relics of Lemuria scattered widely in plain sight over the earth; but they have so long been "authoritatively" catalogued as something else that recognition of their true origin must wait upon correlation with newer discoveries. The birth of a whole new branch of geological physics waits upon the recognition of periodic rises and falls of continents by science.

WORK AND DUTY

REAL work is that which it is right to do, and the natural duty with which one is born is that needed to be done according to Dharma, the Sacred Law. Intelligent work is the great redeemer. Duty is that which *is due* to Humanity, to our fellow men, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. Yet, for all too many, work is usually irksome, and duty, if not distasteful, is not clearly defined, perceived or understood. Why is this? Because of the need for Theosophy—the need for unity, study and work according to the Wisdom-Religion of life that has existed all down the ages, reached the modern, and will survive every other religion and philosophy.

There are vital issues in this problem of work and duty. Foremost of all is the question of our first and highest duty by which all others may be known and rightly performed. From the very beginning the truth was indicated in *Isis Unveiled:*

> Purity, even in the secret longings of our heart, is the greatest duty, and only philosophy and the initiation into the Mysteries help toward the attainment of this object.

It was still more simply expressed according to the ancient code of Manu thus:

> Of all the duties, the principal one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, *for it alone confers on man immortality.*

Regarding the problems of life from the point of view of Theosophical teaching, work and duty may become more intelligent to us, more useful and constructive, more a joy to perform. Instead of cramping and binding the mighty man within, true work and honest duty fulfilled in the light of Theosophy should, nay must, expand the whole nature from within outward, from the very highest. Theosophy is the birthright of every human Soul; so is its true life and expression, especially in view of the fact that every Soul comes into incarnation with some divine purpose, some mission to perform. All true Theosophical work and duty is to aid just that for each and everyone. Wm. Q. Judge said Theosophy "is a cry of the Soul." And so it was that he always advised fellow workers in the Cause to "Consider solely how to improve old work, get up new work and infuse energy into work" as a means for beneficent influences to flow to and from each and all workers. This was with him

a great responsibility, and he wished that all should endeavor consciously to do the same. For those who could see and hear, he said in no uncertain words: "Therefore it must follow that he who enters the secret Path finds his peace and pleasure in endless work for ages for Humanity."

There is no room for ambition in that. Yet all such as have entered such a path work as those work who are ambitious. So outward appearances may deceive. Indeed, any real and whole-hearted worker knows only too well the *responsibility* for that which is undertaken to have any room for ambition, but only to knowingly and joyfully assume what responsibility he can, if ambition that may be called. It is the zeal of true motive, real knowledge, *true aspiration* that counts in the work. Let all who will, join together in that divine task, the work and duty of bringing Theosophy home to every man and woman in the country. Indeed, we may so hasten that longed-for day when the religious philosophy of the Masters of Wisdom shall become universal.

FOR THEM WE WORK

Creeds built on sand, and high-towering but rootless dogmas, crumble down under the cold breath of research, and pull down *true* religion in their fall. But the longing for some outward sign of a God and a life hereafter, remains as tenaciously as ever in the human heart. In vain is all sophistry of science; it can never stifle the voice of nature. Only her representatives have poisoned the pure waters of simple faith, and now humanity mirrors itself in waters made turbid with all the mud stirred up from the bottom of the once pure spring. —*Isis Unveiled,* I, 222.

YOUTH-COMPANIONS' FORUM

DO Theosophists believe in pleasure, or what is their idea about it?

(*a*) Pleasure is really not a distinct thing at all. It is what each individual finds to his liking to do. What one man would get a great deal of pleasure from would be hateful to some other man. So we can see that pleasure is a sort of personal state created by the individual himself. In this case it cannot be lasting, and so those that experience it want more and more.

The right way for pleasure to come is the right way for everything—*naturally*. There are many different kinds of pleasure, of course, but the one that comes most naturally and lasts the longest is that which is obtained by helping others. This kind of pleasure is the true pleasure, and the more of it the better; worldly pleasures are too often, but should not be, sought after at the expense of others.

(*b*) Yes Theosophists do believe in pleasure but perhaps in a different sense than do many. Pleasure to them is the incidental by-product of right living. As a goal it does not satisfy, for there is something ever beyond it. Also as a means to an end it is a distorted notion arising from the time when pleasure and pain were largely thought of in terms of good and evil. If pleasure is goodness, then to some faulty-visioned man experiencing pleasure in cruel revenge, his act of revenge is "good." Today we see many persons deliberately seeking pleasure in noisy forms of entertainment, alcoholic stimulants or narcotic drugs. True pleasure cannot be sought after, but rather comes naturally as a result of right action.

I understand that disciples take a vow of poverty? Is wealth wrong?

(*a*) In some religions we find the devotees all taking vows of extreme poverty. In Theosophy, however, no such vow or pledge is made. If a person can do more good on earth with great riches, then let him be rich; but if he is of the type that abuses riches, then let him be poor.

Perhaps some people wonder why most Theosophists are relatively poor, when they seem to have such keen brains and willing bodies. This can be satisfactorily explained by the fact that no true Theosophist is what he is for the idea of personal distinction or reward, whether in money or good will. A Theosophist's creed is

help to every creature throughout the world and if that help makes him poorer either in money, time or work, and only a little goodness is accomplished, he is content.

No, wealth is not wrong if it has been come by honestly, and not by hurt to others. If it is used in the right way it may be a blessing indeed.

(*b*) The question, "Is wealth wrong" may be very easily answered if we take a few of our "right answers," "noble ideas," and other beautiful ornaments down off the shelf where we so often view them with gratification, dust them off a little, and see what they're made of. In the first place, most of us would have no business sitting down with an inspired spring feeling and saying to ourselves, "I now take a vow of poverty," even if it didn't wear off with the spring feeling, and we went around giving away things we were getting tired of anyway.

When the true disciple comes to the point where he takes a vow of poverty, it is not through any idea of noble sacrifice with the thought of good karma to come, nor yet through the feeling that wealth is "wrong." He does not act selfishly when the weather or his circumstances are pleasant. He does not do it without knowing what he is in for. He simply has reached a point in the development of his nature where he does not desire a thing for himself alone. Wealth in itself, of course, could not be called wrong. It is only that as things are now, one must work selfishly and often heartlessly in order to obtain personal wealth, and when it is obtained, as a rule, it is used selfishly or to obtain more wealth.

There is, as we all know, more than enough for all. Our greed in wishing to obtain for ourselves and our own family much more than we could possibly use has brought about complications and false inequalities which are unnatural. This results in a confused sense of values, and of the true and natural (we will not say "right") distribution of the things which are here for our use.

To get back to the original question, then, we might rehearse a few of our "right answers" with a thought as to their application. No thing in itself is wrong. It is our motive in obtaining it, and our use of it after it is obtained which is either wise or unwise. Therefore, knowing and having often repeated these truths, how can we honestly look them in the eye and ask, "Is wealth wrong?" Even though we are not yet ready or willing to take an honest and silent vow of poverty, let us see and understand that the consequences of our acts and motives will fall on our own shoulders.

(*c*) Yes, it is said that a disciple does take a vow of poverty. But let us try and distinguish between his conception of such a vow and our own. The possession of wealth or the lack of it, is not an obstacle nor an advantage. Man's attitude and conduct toward wealth or poverty makes of it one or the other. A requisite for discipleship is the right use that is made of everything. Whatever Karma has in store for the disciple, he uses as a means toward a goal and not as an end in itself.

He whose mind dwells in the satisfaction of wealth, he who incessantly lives fearing separation from his possessions, he who covets or dreams of luxury and comfort, are all slaves to their thoughts, their conditions and their environment. The man who seeks truth is not longing for earthly comfort or happiness, nor is he desiring to renounce wealth, feeling that that is to conquer it. His only reward is in the knowledge that he is helping others. The disciple has no personal needs or desires. All his effort for accumulation is directed and active in the spiritual realm of Universal Self, there eternal, plentiful, and within the reach of all who care to share it with him.

The disciple who takes the vow of poverty for himself, takes the vow of providing spiritual wealth for all others. Thus realizing the unity of all life, remaining calm and unmoved by circumstances, standing as a Spectator and treading a path of balance between the pairs of opposites, the disciple gives to all, yet takes from none.

(*d*) The ordinary observer may realize the chaos resulting from the obvious misuse of wealth and, impressed by the example of false selfish ascetics, foolishly decide to discard responsibilities. For wealth is a great responsibility. We cannot do or gain anything by ourselves. The beings we act through and upon all have their Karmic claims; and the duties or debts must be resolved if we ever wish to attain to true equilibrium. The Theosophist knows this. He not only determines to clear up his own score, but voluntarily takes upon himself the truly immense task of working for the whole of life. The only real way to do this is right where we are, among those we are associated with, by utilizing to the best of our ability whatever opportunities Law provides.

Working as an independent unit, the Theosophist must at least be self-supporting. There are enough drags and parasites about us. H.P.B. worked in a "sweat shop" in New York and wrote for magazines. Can we do less than endeavor to emulate Her? The U.L.T. in all its outward aspects—meetings, magazines, books, periodicals, etc., must pay its own way in the medium of contem-

porary civilization. So the sincere Theosophist donates whatever he can in time, work or money. These are not gifts. They should be a true sacrifice, for there is an actual need for wealth to support Theosophy—the only real remedy for all problems.

Those who *really* attain to discipleship are pure, noble and understanding. Is this poverty? They are the wealthiest of men who are rich in spiritual or karmic stamina. Though the Goal is the same for all, the Path varies with each. Who can say just what a particular disciple may be called upon to do? After all, isn't that *his* business?

Finally, is wealth wrong in itself? No! There isn't an apparent evil out of which good cannot and does not blossom. The old, old adage is true forever: It all depends on the motive behind, attitude toward, and *use* of any thing or power. So wealth can and should be a most potent influence for good.

Quite at variance with the prevailing moral code at school and college, the Theosophic moral ideals are in accord with our own native feeling, but I find myself silenced by the ridicule and arguments of my classmates. Is there any way in which I could prepare myself the better to meet these issues?

The surest "proof" of the verity of Theosophic moral ideals is the corroboration of our own higher nature. Faith in the testimony of our inherent wisdom leading to reliance on the Self will insure unshakeable tranquility. Does the moon heed the howling of the wolves? Perhaps silence is the best immunization from the maligning of those who are not ready for the Truth. It was the lot of the Great Ones. Can we, humble Companions on the Path, expect less? The preparation for this as for all issues is the study, application and *proper* promulgation of the Wisdom-Religion. Our Philosophy is so self-evident—we just *know* that any open-minded person would respond. It is true that the negations of "intellectuals" seem to throttle the welling tide of our glorious realizations which are only expressible after long effort, and then the scoffer claims victory. What of it? We must remember the futility of "casting pearls before swine," though this does not sanction a smug self-righteousness. Nor should we ever deny our aid to any who show promise.

It is necessary to seek behind these contacted personalities for the causes. Some recent trends of thought may be definitely responsible. Parallel with the apotheosis of science in the West, there has been a continual mass-digression from orthodox religion with its set rules and bans. A frantic search for something to fill the

void ensues. Even so-called atheists at last analysis merely deify matter. The growth of a hybrid scientific theism is heralded by the king-pins of science—Milliken, Jeans, Eddington, Compton and others—who realize that there is reality behind the infinitely divisible atom and the unexplorable inter-stellar space. They have broken the mold of dogmatism and empiricism and hit upon partial truths. Others, overwhelmed by imposing expressions of lofty ideals, fall prey to the sectarianism of various cults. One shouldn't dismiss the situation with: "Oh! that's their karma." The only solution is to preserve and make available the Eternal Ethics for those who will see the present evanescent relative morality.

But there is a brighter side: although the college student is the prime target for brilliant enthralling materialism, a survey (in a recent N.Y. *Times* Magazine) of interviews with the undergraduate editors of student publications at Harvard and other great universities reveals the existence of groups of earnest thinkers searching for satisfying spiritual guidance. The appeal is so challenging that the Theosophical student is tempted to *rush* to these very individuals. But proselitizing is repugnant, and experience counsels a strict adherence to the lines of work as laid down by H.P.B. and Masters. We can be confident of eventual success if we do our best wherever we are. Besides, we know that when one truly seeks the Real, nothing in the world can prevent attainment. Those who have identical aims will inevitably gravitate together under metaphysical centripetal force. The best plan, then, is to offer a fitting model for emulation. There is terrific power in a good example.

Is the younger generation getting worse? Isn't human nature just the same as it was in our parents' day? What is the difference?

The relaxing of the hold of organized religion upon the race mind has meant the casting aside also of its moral restraints. Our new-found freedom cuts both ways. It is good indeed to be fearless of the threats of an avenging Jehovah, but when the personal God idea gives way to the convenient sanctions of the psychoanalyst, moral progress seems hardly to enter in. The cycle appears to run thus: Priestcraft so distorts the truth to further its own ends that after a surfeit of exploitation, the people rise in a body to throw off the religious yoke. Follows an age of materialism. Then, as today, the prophets of matter find themselves unable to answer nature's riddles; an innate conviction that there is another world than the physical reasserts itself. However, this revulsion from a mechanistic point of view for the most part means a return to the evils of

religion again; few are the souls who, having freed themselves from misconception under one name can recognize the self-same errors in new dress. It is like the swing of a pendulum, this changing faith of mankind, the great mass of egos following blindly their blind leaders. But always, at the cross-roads, there is the light of truth. At the very beginning of every cycle, during the transition period, an opportunity is given to the brave to renounce the popular shackles of conformity, to come out and be separate.

The youth of today is facing the unrest of one of those transition periods. Old standards of conduct have gone by the board. The educational moulds are shattered. Mothers have no basis for ethical conduct and can give their children none. And behind this panorama of change, another factor is coming into play: heralds of a distant future, the forerunners of a new race are laying the substratum of a civilization which America may well be proud to father. Here in the West are gathering the egos who built the great culture of Atlantis. Souls of creative power, rebellious against cramped conventions, are incarnating.

As far as a change in human nature is concerned, the perspective of our historical period, a few thousand years, is not sufficient for us to see any appreciable difference. It is stated in the teaching that it has not changed in a million years. If this is true, it will hardly do to try to measure the variance, for better or worse, in one generation. Human nature is the name we give to that aggregation of misconceptions centering about an erroneous idea of self. Upon this most of our decisions are based. The changing of the color of these misconceptions has little or no significance. Man must *know* himself. Then human nature will fall away and divinity shine forth.

WHAT CONSTITUTES EDUCATION?

SURELY the understanding and embodiment of the three Objects of the Parent theosophical society would constitute an education in the theosophical conception of that term. Until a man opens his own heart and understanding to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being—until then, the Theosophist is but a sounding brass and a tinkling cymbal in prating of "universal brotherhood" to his fellows. All men are professors of the "Sankhya philosophy" in that they all recognize what is meant by the terms virtue and vice, selfishness and unselfishness, in human relations. The world has an overplus of religions, philosophies and moral codes, all of which preach the necessity and wisdom of virtue, the dire results of the practice of its opposite—and their various exponents and devotees go right on ignoring their own precepts. Theosophists at large do the same thing. Why? Who practices what he preaches? Why not?

The facts and the questions to which they give rise are well worth pondering by any man, for they constitute the beginning of true education; they compel him to focus his attention on his own theory and conduct of life. None of us starts with a "clean slate"—even at birth, for the babe is no new thing under the sun. His body, his environment, his character, his tendencies, begin to disclose themselves instantly. Were they acquired here? We may answer in the affirmative as to the first two; we are bound to reply in the negative to the other pair if we compare the theosophical doctrine of the persisting Self—the reincarnating Ego—with current dogmas and opinions on the subject. Surely that teaching, however dimly perceived, which offers the more equitable, the more rational, the more inclusive, and the more hopeful explanation of all the known facts must in the nature of things be the most nearly true. On the basis of comparison, the theosophical doctrines of karma and reincarnation are impregnable.

That basis and philosophy, then, once admitted and accepted, something more than "philosophy" is requisite—its application to one's self, one's nature or tendencies, one's virtues and vices, or good and bad qualities as a member of the human kingdom. The first step in renewing our efforts at education can only be in looking one's own human and lower or animal nature over, to ascertain

one's present grade and standing in the school of life. From that point of view, or attitude of mind, it is easily seen that in a practical, devotional sense, the way one looks at the changing relations of life, the way he reacts to the ebb and flow of circumstances, his instincts, habits, impulses, tendencies, preferences, his likes and dislikes on first contact—these are his actual education as so far acquired. How does he regard their features? Are they as he would have them?

What is commonly regarded as education is the mere acquisition of information—an amassment of intellectual, social, human possessions. Does education consist in possessions, or in their quality and use? We react universally in a certain way to every contact. Let some one pronounce the word "rich"—and what is our reaction? Is it possible for a man to be "poor" and yet be rich indeed —"the treasurer and disburser of enormous wealth"?

The wealth of a Buddha, a Christ, a Jacob Boehman, a John Bunyan, of a Theosophist, is equally accessible to the humblest neophyte as to the greatest *Mahatma*. "What lets, Brothers?—The darkness lets."

DANGERS OF MATERIALISM

If men of science would confine themselves to the discrediting of new discoveries, there might be some little excuse for them on the score of their tendency to a conservatism begotten of long habits of patient scrutiny; but they not only set up claims to originality not warranted by fact, but contemptuously dismiss all allegations that the people of ancient times knew as much and even more than themselves. —*I. U.*, I, 410.

One can hardly help thinking that materialism is, in certain cases, a *disease*. For when men of Science, in the face of the magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to "molecular motion," or to the "rotation of the molecules of the magnet," then, whether the teaching comes from a "credulous" Theosophist innocent of any notion of physics, or from an eminent man of Science, it is equally ridiculous. —*S. D., II*, 719.

STUDIES IN KARMA

XVIII

Roads of Aggregation

THE glib antinomialism of the materialist, who speaks of "law" and "chance" as co-existent—or even, marvelous to relate, of *"the laws of chance"*—is not for the Theosophist. His laws are not iron-hard, like those of material science; or rather, they are iron-hard only in those regions of activity dominated either by pure matter, which has no choice, or by pure intelligence, which has no doubts. The Karmic liens are elastic, capable of being stretched by perverse human will to almost unbelievable lengths; but they are eternal, unbreakable, insistent; they wait their time for the cessation of puny strivings—and then in-gather all things to ultimate equilibrium.

Thus there is a reason for every slightest happening: an eternal reason, for all causes lead back to others in light of which they themselves are effects; even the free Monad, manifesting, must submit itself to these eternal fluxes, altering them only by understanding and compliance. The mysterious growth of a living body from a spacial pin-point proceeds on the material plane by the aggregation of matter of all kinds. Some of that matter has demonstrably been part of man, animal, vegetable and mineral in far-distant parts of earth; all of it certainly has been through the mysterious cosmic changes of the passing æons.

The teachings of Theosophy, buttressed by facts, are that every atom in manifested space is a repository, a mirror, of every contact it has ever made. Every atom is likewise seven-principled—astral matter differing from physical only in the nature of the activity of its inner principles; and thus these crystallized atomic histories include happenings mental, spiritual, psychic, in the degree of receptivity of the particle at the time of occurrence. When we learn that certain organic chemicals, injected into the blood in drops of a solution of one in a billion parts, can transform a man's nature or kill him, what can we say of those intensely more potent forms of matter unknown to the scientist; those forms in which the higher principles have been awakened to quasi-human intelligence; those forms, in short, spoken of as the human *Kama* and *Kama Manas*, but whose manifestations are by no means confined within the human form? When we realize that every contact with earth life is

through those potent and largely self-willed Principles, and that our every chance to perceive spiritual realms depends upon our mastery, our understanding, our purification, of those substances—can we not see that our destiny is in fact dependent upon the past history, made by ourselves, of the particles on all planes which we draw to ourselves from the moment of conception? That our only liberation from an evil destiny depends upon the energy, the purity, with which we exert the will in daily action? For it is through that action of the will that the nature of these substances is altered; through it that some are expelled and others, better or worse, as the case may be, attracted.

It is not for nothing that what is one man's meat is another man's poison. It is not for nothing that one man's life is so ordered that he eats meat from the scrub of Australia, while the steak on another table hails from Montanan plains. It is not for nothing that one man can eat pleasurably in a certain restaurant, while another carries away each time therefrom an indigestion, however savory the food, however well-ordered the service. All these are the outward and visible signs of unbreakable bonds between the Ego of man and the materials of which he constructs his instruments of action and perception. That every man has his own peculiar ties with every atom in Nature, is as certain as that none save Adept can consciously venture to extract and disentangle any great part of his own real body; that body which lies over the globe, entangled in the earth, air, fire and water thereof as the fibres of the mango lie within the fruit. For all any of us know, the insufficiency, the weaknesses, the deformities, the anemias and lacks of substance from which we suffer, result from our having alienated by misuse that which belonged to us; and which in other bodies is undergoing unknowable transformations during our absentee landlordship.

So with the lacks, the hiatuses, the solutions of continuity, the inconsistencies and irrationalities in our emotional and mental natures, all of which depend upon the aggregations and fluxes of invisible substances.

Of what nature, and where lie those ties, those channels of inflow and outflow? The material channels are visible enough—albeit there are many mysteries about them at which science has not yet guessed. But in what way are they expressions of mental and moral causes? In what definite ways can the Karma be traced? Let us remember that the material aspect is but a shadow. The reality lies within the inner principles of the substance—and those inner principles are not subject to the laws of time and space as we know

them. We have but to refer to the common experience of the dream-region, to see that, each for himself. And in fact, while from below in all these matters we can see but fragmentary, broken trains of consequences, *from above we would see that there are no ties, or liens; there are identities.* No man knows the real construction of matter, even on this plane; and beyond our brief glimpses, beyond our time and space, lies most of its being. The matter of a man never lets go its hold on him, either in life, in *Kama Loka,* or *Devachan.* His immersion in it is unbroken, but inactive in certain stages, just as the body in sleep is inactive though present. And what seems to us a re-aggregation, is, from a higher point of view, no set of translations in space, but instead *a revivification of correlative activities:* the resumption of planetary circulations like the reawakening of bodily functions at the end of night. The apparent destruction and rebirth of the physical body is but an incident; the transformations of a small nucleus of matter in the midst of countless masses which form our real material empire.

It is all a recapitulation. In former times the physical self was unicellular, globular, having nothing about it of the physical human as we know him. Matter was in evolution, fluidic, plastic, half-astral, in its most material aspects; and aggregation was by channels as simple and direct, as free from the necessity of fatherhood and motherhood, as is the collection of cosmic dust by a planet in birth. The ancient mode of reproduction remains unchanged today; but its real nature is wholly obscured and concealed by the elaborate protective and subsidiary machinery which has evolved about it, and without which no Ego could find birth on this gross sphere. The materials for the body are no longer drawn direct from fructifying Space; so unamenable to direct action of mind and soul are they that they perforce have to pass through the mollifying processes of organisms already on the ground.

Should the thread of physical life, the incessant entail of germ-plasm, be broken on this globe by some cosmic catastrophe, there would be no re-evolution. That thread was never developed out of the blind and inert matter which we have now, but has been inherited direct from other ages; and with its rupture a lifeless planet would roll on through endless space until some catastrophe or gradual disintegration released its atoms to other spheres. A mankind homeless in space could but enter *Pralaya* until some distant day when skandhas of some far-past Manvantaric evolution awoke under Karmic cycles. Such has happened often enough to individual human egos, and is happening today; no one knows but

that it has happened many times to failed planetary evolutions in the depths of Space.

There is before us the immeasurable task—consciously entered upon by but few, although long overdue—of spiritualizing matter on all planes, and therewith ourselves; of re-ascending the long ladder of evolution, with each foot at a corresponding stage placed upon one rung higher, until man has become once more a Dhyani, and his matter once more "astral,"—luminous of itself, and responsive to mind as the water is to wind.

THE PATH TO FULFILMENT

The fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. —*W. Q. J.*

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. . . . This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead. —*W. Q. J.*

GOOD AND EVIL

ALL that goes to make up what we, as human beings, regard as life and know of life—every thing, every circumstance, every experience, from a fleeting impression to the most far reaching event—is classified by us either as "good" or as "evil", according to how it affects us, agreeably or disagreeably to our personal nature. Regardless of what our particular object in life may be, whatever specific goal we may aspire to reach—is not the object of all our actions to avoid what is evil, to obtain what is good? What we call the struggle for existence is but an unceasing attempt to solve, each one according to his own ideas and desires, the problem of good and evil.

Can it be solved, has it ever been solved, or is human existence a hopeless struggle, a vain attempt to solve a problem forever insoluble? There *is* a solution, but the trouble is that although the way, and the only way whereby it may be found, has been pointed out to us over and over again by those who long ago have solved the problem of good and evil—the trouble is that over and over again we have misunderstood Their words, and disregarded Their example, preferring to go on searching in our own way, according to what to us seems good, trying to avoid what to us seems evil.

Our failure to arrive at a true solution lies in the very fact that we are trying to find it for ourselves alone; it is the basic cause of *all* evils—the selfish pursuit of individual happiness, the selfish fear of personal misery. Can we not see that in the long run there can not be such a thing as private, individual salvation? That whatever is good for oneself alone, must of necessity be evil for another or others? Whereas, whatever is good for the whole, will invariably benefit each individual unit as well.

The problem of good and evil begins and ends with man, the self-conscious chooser of his actions, the enjoyer and sufferer of his own choices. The beings below man know neither good nor evil, for they are not conscious of self. The beings above man—the Perfected Men—are not affected by either good or evil, for They no longer choose and act for self, having long ago transcended all sense of separateness. Man alone, both self-conscious and selfish, is confronted with the problem of good and evil. He *is* that problem in himself, and to solve it, means to overcome his human nature by realizing his divine nature.

THE COMMON GOAL

"All human beings are working through this system of initiation, and for that reason it includes all the exoteric societies. Very often the Masters in this have appeared in those when they saw an opportunity for sowing the seed, which, although for a time to be enclosed in the shell of formalism, was to be preserved for future use; just as the Egyptian mummy held in its hand for centuries the germ that blossomed and bore fruit in our day.—*Notes on the Bhagavad-Gita.*

LET us consider the attitude of the Teachers of Theosophy towards members of other religious groups. We may perhaps find that religions and the professors of religion are placed in separate and distinct categories. It has been repeatedly stated that religion, as such, is the cause of the greater part of the woes of humanity. "Ignorance created gods and cunning took advantage of the opportunity." Religion has been shown to be a systematic limitation of the thinking process by means of which those who have an interest in controlling men's thoughts may do so to their own advantage. Of systems of religion wherein political control is not so strongly exercised it may be said that the voluntary acceptance of limitations of thought and action, for the sake of perpetuating an organization or for obtaining *individual* salvation is also baneful in its effects since it prevents an understanding of the laws of nature and of man's proper relation to all beings.

It may be thought strange that H. P. Blavatsky would severely criticize certain religious systems and at the same time extol the virtues of certain men and women, apparently products of those systems. If we find the method strange let us remember that she used a cautious discrimination in each case and, having analyzed the results of her studies carefully, gave a correct picture of each religion she specifically mentioned, treating its good and bad features with equal impartiality. When this is found to be so it will be understood that any religionists she classified as among those worthy to be called Theosophists were products of their respective religions in the better aspects of those religions—or were rebels against the limitations of those religions. It should also be borne in mind that among individual religions as among human individuals either the good or bad qualities may predominate.

Theosophists are not, as a rule, given to missionary work. Though they may sincerely believe that in Theosophy and in it alone can be

found the solution to life's problems—that its practical realization alone can save the world—they do not carry this idea to minds unwilling or unready to receive it. Not because they are not concerned with the fate of those who are not open to conviction—the true Theosophist is concerned with the welfare of all beings—but because greater results can be accomplished by aiding and directing the efforts of those who have found the true teachings and are willing to use them practically. Regarding all those who are engaged in the true service of humanity as being Theosophists in fact if not in name, we may find theosophical ideas, theosophical ideals and theosophical practice expressed by members of systems that are apparently the antithesis of Theosophy. Do we wish that they could go a few steps farther and become Theosophists in name also? Why should we? Do we wish to build up a theosophical organization by means of a "Drive" for members? If we consider Theosophy as an *ideal,* as the Teachers apparently did, we might better be concerned with the theosophical *movement,* the *Cause* of Theosophy than with any theosophical organization. If theosophical ideas and ideals are promulgated by individuals and groups who realize the value of these ideas and ideals without knowing them as Theosophy, let us do what we can to bring about the recognition of Theosophy. If not, let us rejoice that the seeds are being planted. Even though the seeds come from packages bearing the wrong labels the plants will be in accordance with the nature of the seed.

Remarks similar to the above have often drawn fire from those who insist that Theosophy is only valuable when presented as Theosophy. So it is, but what of those sincere and earnest people, members of many creeds, whose karmic limitations place them in such religious environments that they could never hear of Theosophy as such or break away from their environment to follow it if they did? We can present Theosophy, as such, to those who approach us while in search of it, and in such cases there should be no compromise. Those who really want Theosophy can be reached only by Theosophy; to color it with religion of any kind would be giving a stone when bread was asked for. And those who have not approached us and whom we may not approach, but who are receiving a training that may make them useful channels for the work of the Cause will, if the teachings of reincarnation and karma be true, sometime, somewhere, be conscious instruments for the Cause they now serve unknowingly. If their heritage of better bodies, better minds and better souls is preserved through obedience to law as they now un-

derstand it, will it not follow that, under law, their understanding will be increased?

Perhaps, in our contacts with those whose lives would be a credit to any religion we may permit ourselves to think that, with the more complete knowledge and more intelligent direction that Theosophy could give, such persons should have the teachings of Theosophy brought home to them. If they were ready they would possess the teachings—and how are we to judge their readiness? Such souls may not possess the mental equipment necessary for understanding the teachings, but Theosophy is not altogether a matter of teachings. Altering an old saying we may say that practice in virtue makes for perfection in understanding.

We may to a limited extent assist in the process of making ready. We may throw out hints and set examples but evolution must run its course. Even now many are emerging from the confines of creeds and others will follow. They cannot be forced out or led out; they must find the path for themselves though we may furnish sign-posts to guide them. This misdirected zeal of the missionary in dealing with races who possessed beautiful ethical systems has often resulted in the loss of those ethics with no gain to the cause thought to be served by the missionary save an increase in numbers with a proportionate deterioration of the entire body.

In the search for the common truths underlying all religions it is never necessary to compromise in order to bring about an understanding just because the basis for understanding is this body of common truth. As regards these truths there is always agreement. When each of various dissenting bodies or individuals agrees on the recognition of and mutual love for these underlying truths, the respect for each other thus engendered should guarantee to each the right to work through the mass of detail which each religion superimposes upon the foundation. This is the common ground upon which the Theosophist may meet and deal with all other men, strengthening his faith by means of the comparisons thus offered and sharing it wherever and whenever possible.

"The Goal is one, but the Path varies with the Pilgrims."

"The true Theosophist belongs to no cult or sect yet belongs tc each and all."

STUDIES IN THE OCEAN OF THEOSOPHY

XIV

MAN at the hub of Evolution's revolving wheel—naturally forms the crux of all Theosophical teachings; yet, the opening of Chapter eight with further discussion of his place in the scheme of things might well give rise to speculation: Why so much repetition and so many shadings of the same theme? One answer lies in the Teachers' invariable effort to concentrate attention upon salient points, preventing deviation from main issues; but there appears another reason also: the casual inquirer never is forgotten, never is there failure to look through his eyes while presenting a subject. This merits the attention of all desiring to fit themselves "to be the better able to help and teach others." It is a method that works two ways: aspects of the doctrine thus clarified for the newcomer are also burned deeper into the student's consciousness.

Accordingly, the opening words of this chapter directly appeal to any reader aware of his own complexity and in search of explanation. Perhaps experience has previously taught the truth of the statement that neither Religion nor Science offers "reasonable reply" to such questions, to say nothing of making "conclusive answer." True, it is sometimes optimistically suggested that these have both changed since "The Ocean of Theosophy" was written—Religion transcending the personal God idea, and Science cracking its shell of materialism, although weekly church notices and reports of sermons indicate no serious tottering of Jehovah's throne. To it, prayers still "ascend," praising and propitiating the omniscient Almighty and reminding him: "Thou knowest that — "! Moreover, the shell of Science shows no fissures great enough to permit egress of straight-line evolution or ingress of cyclic law and universal intelligence. Common sense is yet revolted by dogmas presenting Man created imperfect by a loving Lord, as well as by scientific postulations of aimless "progress" in a purposeless Cosmos, wherein Humanity ranks first in development, but last chronologically.

Most normal children are "curious" about themselves. When the sense of identity awakens, few fail to perplex their elders with queries of what, whence, whither and why. From some minds, these unanswered questions fade away in time but linger in others to haunt the secret introspections of after years. Occasionally, their

importunity prevails over the world's tumult, impelling the man to repeat those interrogations of his childhood. For such hunger, how inane are requests for "faith" in "a God who cannot be found out" and "trust" in a being credited with instituting human life, "with all its sorrow," for his own "pleasure"! And equally empty are hypotheses taking in "but half of life" in their disregard of *individual* destiny.

Theosophy, on the contrary, appeals to both head and heart. Admitting no unsolvable mystery, denying validity to belief and blind acceptance, it evades no question, asking only for an open mind and studious consideration of its basis. Grounded in "The Three Fundamental Propositions of the Secret Doctrine," it presents the triune aspects of truth: Life, Law, and Brotherhood. Under the vast variety of appearances dwells the *One Reality*. In That exist all things, of identical Essence, evolving under one inherent Order along a common Path—a Ladder of Being unbroken in sequence and containing no differences, save of degree. Upon this circling way, the goal recedes *ever higher*. Forever the host of immortals cycles onward, expanding the sense of selfhood and deepening realization of God-hood. Man, more experienced, hence more advanced, but kin to the least, "stands at the top of an immense and silent evolution." Conviction of this fact reveals the key to all knowledge long hidden in the seeker himself—an "immortal thinker," possessor of "vast powers and possibilities," a spiritual Rip Van Winkle at last awakening from slumber to ask "why Nature exists, what the drama of life has for its aim, how that aim may be attained."

Sound doctrinal foundations laid and the mighty scope and sweep of human destiny pictured, the Teaching at once throws the questioner back upon himself for corroboration of its tenets, advising that recognition of inherent Law and comprehension of "the meaning and purpose of life" must be gained by observation of his own consciousness. The import of inner experience understood, outer events will yield up their occult significance. The human heart must learn Nature's secret language before the eyes may read her hourly unfolding story.

Self-study must needs begin with the obvious and familiar. First, then, each knows that *he is* and undertakes enterprises upon this earth; that daily activity is broken nightly by a period of inactivity and apparent unconsciousness; that for all there eventually comes a permanent break, called death. The physical being begins, reaches its zenith, declines, and ends—instant change marking every phase

of its span. Yet, dawn brings back the same Consciousness that ceased to function here the night before. The "I"-Witness of yesterday—returns today, intact and remembering yesterday and many other yesterdays. So through all the days from childhood to old age, he comes, goes, and returns again, unaffected. Noting physical changes and purposely instituting many mental and moral changes, the man himself remains unmodified by any of them.

Periodic alternations of activity and rest, waking and sleeping, bear indisputable testimony regarding the long respite from which no personality returns to labor. The daily overpassing of sleep brings contemplation of death as just another experience to *pass through* and survive. For no one can think himself out of existence. Even the materialist's "annhilation" requires his presence to behold the void and gaze upon naught. Obviously, the perceiver is not his perceptions, but an immortal Spectator of transient spectacles, using the body as garment, the mind as instrument. But who would have thought of all this or analyzed its implications without Theosophy to first point it out!

Permanent Being in an impermanent body and his continuous task in a changing world point definitely to *Reincarnation* as the process of evolution. Strongly supporting this conclusion, stands the testimony of the human heart. Has any man ended his mortal days fully satisfied with his accomplishments, with sense of duty fulfilled, assured that nothing was left undone? All too familiar is the cry: "Oh, if I had my life to live over again!" Are the scales of justice perfectly balanced by the passing generations of mankind? History records the reverse. Why, again, is the word "Reincarnation," once heard, so unforgettable, resisting the cleverest sophistry and always pleading its case in the repudiator's unwilling ear—as so many have eventually admitted? Could anyone doubt this to be the eternal Ego's voice supplicating recognition and co-operation from its fleeting representative?

Honestly regarded, no less convincing is the scientific evidence of Soul unfoldment through repeated lives on earth. The statement of Theosophy that Man "has been built up" from "every secret part of Nature" does not refer to the "immortal thinker," *per se,* but to his conditioning when embodied. The personal man is thus connected "with every secret part"—on all four planes of manifestation; but the Thinker's connection is Karmic, not material. He was never "built up" and is not subject to dissolution. Architect of bodies, the Soul-Man exists independently of them. Science, however, recognizes merely the physical encasement, regardless of

finer vestures, in its theories of human ascent from the lower kingdoms. By overlooking the dual scheme of evolution and missing its *causal* side, modern investigators lose the vital import of their findings. Reincarnation is actually "demonstrated by science" in its revelation of alterations, transformations, and remodelings, which prove that for "both matter and for man there has been a constant change of form." What else is this, broadly speaking, but reincarnation?

This universal application of the doctrine is boldly stated by Theosophy. Manifestation represents "lives" invisible as well as visible—all unconsciously following the path Man consciously travels. Every unit will "be raised to man's estate when man has gone further on himself." No residuum shall "be disposed of or done away with in some remote dust-heap of nature." But what seems "residuum" will be "worked up into other states." The mineral matter of future great periods will be formed of "lives" now undergoing "lower transformations on other planets and in other systems of worlds." Nothing is or is to be left out," because "every atom is alive and has the germ of self-consciousness." The material of our fleshly robes was once "wholly mineral, later on vegetable, and now refined into human atoms." Man's body is Nature's crucible; his thought, her transmuting power. Unfoldment from the state of matter to the state of spirit necessitates passage through the human form, where the fires of self-consciousness lit in prior evolutions work their wondrous magic. Once the Temple of Solomon is dedicated to Brotherhood and consecrated to its purpose, all lesser "lives" shall be lifted up and Humanity raised to heights presently undreamed.

"This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin."

ON THE LOOKOUT

"N. R. A." and Destiny

In quoting from Henry George and commenting on his remarks, August "On the Lookout," compared President Roosevelt's program for American rehabilitation to that which has been going on in Russia for a decade, and called them both "huge experiments in socialism" as defined in the quotation from Mr. George. The question was asked—and answered: "Can either method achieve its objectives? Not according to all history; and not until 'more wisdom and more virtues' are possessed by the people themselves."

British Opinion

Pretty much the same conclusions were announced in press dispatches early in August reporting opinions voiced by the "Federation of British Industries," equally engaged, along with the British Government, in the effort to restore industrial prosperity to the inhabitants of that far-flung Empire. The Federation thinks that America is rushing, more or less heedlessly, toward a destiny that will spell either an immense disaster or a completely new industrial system. We quote:

> "Many apologists for the 'new deal' openly proclaim that the United States is being given an 'orderly revolution' instead of the 'violent overturn of the whole capitalistic structure' . . . If this view is correct, it is unwise to try to prognosticate the result from its purely financial side. . . .
>
> "But success by this road demands that the control must be absolutely rigid. The only defense of dictatorship is its success. Success requires ruthless application of revolutionary measures by disciplined force. Discipline in the United States is a long way from this condition."

Walter Lippmann's Judgment

There are few observers more competent than Walter Lippman; few more dispassionate and intellectually honest. Some remarks of his apropos of last summer's Stock Exchange "boom" and its collapse, apply equally in many other directions. He said:

> "Almost nothing had been learned from the great bull market which cracked up nearly four years ago. The speculative appetite was still unimpaired. The efficiency of the stock exchange in catering to it was unchastened. We had the

pools, the tips, the high-pressure salesmanship, the indiscriminate margin accounts, and all the other appurtenances."

WHO IS RESPONSIBLE?

Is it the Stock Exchange and its broker members which are alone responsible for the immeasurable evils, actual and attendant, resultant from and contingent on "the speculative appetite"? The question is worth considering by every thoughtful citizen. It is to be noted that the huge New York banks, depositaries of the floating balances of the nation's banks and bankers, of the reserves of cash of the great corporations, and of the idle funds of immensely wealthy private individuals—are the greatest of all lenders on "stock exchange collateral." Loans are *always* available on this basis, while strictly commercial and individual requirements are more and more refused in times of stringency. There are the best of reasons for this, "on the purely financial side." But what about its industrial, social, and moral sides? And when one observes the great newspapers of the land, it is easy to see that all of them devote great space to the "financial side"—more indeed by far than to any other single subject of popular interest and concern except "sports." Is there no other responsibility for a newspaper than to "give the people what they want"? And let anyone visit, any day and any hour, the "board room" of the "wire houses" with which every City is afflicted, and observe the throng of eager men and women watching feverishly each changing quotation chalked upon the blackboard—the men and women who are our "leading citizens" and "the best element in the community." Is there no responsibility here? And where is the American citizen whose mind and heart and soul, as well as body, are not locked up in the penthouse of concentrated devotion to the attempt to "get something for nothing"—"easy money"?

"DISCIPLINE IN THE UNITED STATES"

Our far-seeing brethren of the "British Federation of Industries" are right—"Discipline in the United States is still a long way" from the sense of *responsibility*, a sense which cannot be aroused by force from outside; rather the contrary; a sense that can only be developed and trained by moral education in the eternal verity that we reap what we have sown. Such education is the only "discipline" there is—and without which no measures of "recovery" can be aught but palliatives at best, precursors of violence at worst.

Alas, Poor Father!

"The intelligence of a 55-year-old man is no greater than that of his son of 14," according to the dictum of Prof. Harold E. Jones of the University of California. The natural question arises: How old is Prof. Jones? Speaking before the recent session of the American Association for the Advancement of Science, Prof. Jones went on to say that intelligence tests show that man reaches a peak in ability to respond to new situations at 21, and from then on gradually declines to the 14-year-old status at 55. What Theosophists can profitably note is the implied definition of intelligence as "the ability to respond to new situations."

Question From the New York *TIMES*

Reference was made in the "Lookout" for September to Dr. Geo. W. Crile and his theory that "mind is solely a product of electricity generated by matter." The ever-observant editors of the New York *Times*, themselves on the lookout from their own watch-tower, in making their own comments on Dr. Crile's theory conclude as follows:

> "Whether we pursue the pulsating atoms of man or the pulsating atoms in stars, it is radiation that greets us in the end. Starlight and lifelight—are they one and the same?"

A Catholic Advertisement

According to Father John P. McCaffrey, Chaplain at Sing Sing penitentiary, and himself a Catholic, the convicts of that religious persuasion outnumber the combined Protestant and Jewish population of the prison. Father McCaffrey naturally feels impelled to explain this advertisement of the popularity of the faith among criminals, and some of his statements are almost as ingenuous as they are ingenious. He writes in the *Commonweal*:

> "There is no question that a Catholic has more temptations because of the strict moral code that his church holds him to, and especially in our complicated social structure where his economic conditions throw him into conflict with the laws protecting property.
>
> "The trend of modern thought in criminology is to kick the props from under the old idea of responsibility. They are willing to put the responsibility for crime anywhere and everywhere except on the shoulders of the men who break the laws, and that is where it justly belongs."

AN ADVERTISEMENT FOR DOCTORS

The New York City professional publication, *American Medicine,* has evolved a method of rescuing both practitioners and patients from "the high cost of sickness." Editorially it urges that a country-wide "doctors' trust" be formed which shall control all medicines, hospitals, etc., fix all fees, dominate all medical schools and curricula, control all medical advertising, and, in general, be the medical dictator of the country. Well, why not? Our financial doctors and their patients, our doctors of divinity and their patients, our doctors of law and their patients—surely all these find themselves in a similar quandary; so, doubtless, on the theory of "ethics" prevalent everywhere, they should mutually support each others' "trusts" if not their trust. It all depends on the reaction of the common people and *their* patience.

NEW USE FOR HORSES

Quoting from Dr. E. E. Free's ever-interesting mimeograph publication, *The Week's Science*:

> "Cures of some kinds of insanity by a new serum manufactured by injecting radioactive materials into horses and drawing off some horse blood after it has been changed by this dose of radioactivity, have been reported to the Academy of Medicine, in Paris, by a French veterinary surgeon, Dr. Gabriel Petit of the National Veterinary School at Alfort. Several months ago Dr. Petit noticed that radioactive materials injected into horses tend to accumulate in the nervous systems and seem to alter these nervous structures in various ways. Suspecting that these changes might produce some new property in the animal's blood, Dr. Petit arranged to test blood serum from these horses on various animal and human diseases. In 52 cases it has been found that the special horse serum has curative effects on insanity, especially on the kind of insanity that leads to mania. Although neither Dr. Petit nor anyone else expects the horse serum to cure every case of insanity, there is reported to be so much evidence in its favor that it is to be tried generally in French hospitals for the insane. The theory is that it works because the radioactive material damages some of the horse's nerve cells and sets free some chemical into the blood. This chemical in the serum then is believed to have the stimulating and curative action on other nerve cells, even in human brains."

And still there are some people so foolish, if not so demented, as to wonder if Dr. Petit and his like may not themselves be insane; to wonder if it might not be possible to devise some kind of a serum that would inject some "horse sense" into the minds of the devotees of vivisection and serumization.

"Eugenics in an Insane World"

This is the caption of the leading editorial article in *The Medical Times and Long Island Medical Journal* for March, 1933. Not only does it afford evidence that not all alienists are themselves madmen, but also betokens such a hopeful augury for a possible future in which doctors and laymen will cease trying to cheat nature, that it is well worth placing before Theosophists for their own encouragement. The article says:

> "Dr. A. H. Desloges, eminent alienist and social hygienist of Quebec, puts forth the theory that whole nations are mentally bankrupt and accounts thereby for the material and political bankruptcy of the civilized world. Intramural insanity is increasing but there is an increasing insanity outside of the hospitals. Collective madnesses of the past have afflicted the masses but the national maladies of the day attack the classes.
>
> "What say the eugenists to this point of view? If the world is insane in the sense of Dr. Desloges the whole scheme of eugenics becomes sublimely farcical.
>
> "Joseph Cailleux, great intellectual liberal of France, in an address recently delivered in Paris, said that 'If there is to be any remedy for the present complete disorder in the world the first thing to be done is for those who pretend to direct its affairs to recover some elasticity of mind and some freedom from their servitude to preconceived notions and to systems and dogmas which have proved failures. . . . Sometimes one is tempted to think that it is not the affairs which are alone disordered, but that evils of each country and of the world in general come from a complete disorder of man's ideas in the face of the bigness of the problems'.
>
> "This is more than a hint that Caillaux suspects what the Quebec alienist proclaims."

"The Modern Thinker"

This is the name of a magazine, now in its third year, published at New York; it also is a good name to apply to many of its contributors, and to many active minds now speaking, writing, and

working in the world. Interesting to note, *The Modern Thinker* is mechanically and typographically in the class of the overabundant cheap magazines with which the country is flooded—cheap in every sense. But there the likeness ends. Like other modern thinkers, this publication is not to be judged by its garb, and now, as in days of old, good can still come out of Nazareth. With much in *The Modern Thinker,* Theosophists would take issue, while remaining in hearty accord with the intellectual honesty and courage of its editors and writers. Out of such shock of opinions springs the perception of truth. One notable article in a recent number is by Stanton A. Coblentz, and is entitled:

"INSTINCT—A SCIENTIFIC MYTH?"

The writer discusses well known and verified facts, the current scientific speculations and theories to account for them, shows the fallacies and insufficiencies of received opinion on the subject, and finds himself drawn to the conclusion that the only logical and just explanation of instinct is to be found in the idea of metempsychosis. We quote a few of his statements:

> "Of all the subjects that scientists have vainly debated and laymen have failed to understand, there is perhaps none more mysterious than that of instinct.
>
> "Instinct and reason, we are apt to suppose, with a singular display of unreason, are the two great driving forces of life. And instinct, according to the classical definition, is more largely the possession of the brutes; while reason is the peculiar attribute of *homo sapiens.* It is singular—and unfortunate—that *homo sapiens* has rarely exerted his vaunted reason in the attempt to determine exactly what instinct may be.
>
> "On the one hand, we are told that instincts are inherited inclinations, aptitudes, and abilities; on the other hand, we are informed, by the consensus of orthodox scientific authority, that there can be no inheritance of acquired characteristics.

SCIENTIFIC SYNCRETISM

> "Now it is far from my purpose to question either of these propositions in itself; but it is my contention that, when considered together, they embody an inescapable falsehood.
>
> "No one, it may safely be assumed, is ever born with a

habit; while no one ever acquires an instinct after birth.

"According to my own way of thinking, there is only one door out of the dilemma. And that is by means of an explanation which is entirely unconventional, an explanation which is admittedly only an hypothesis, but one which, as such, is able to meet and account for the facts.

Metempsychosis

"Suppose that we sweep away all preconceptions at one audacious stroke. Suppose that we ask ourselves: What if the wasp which knows precisely how to paralyze a victim without apparent previous training, has actually had previous training? What if the worker ant which plays an efficient housekeeping role as soon as it reaches adulthood, has been through the same experience before?

"But stop! one will cry. Are not such questions absurd, contradictory? And one must admit that they are absurd and contradictory—that is, unless we have recourse to a certain great philosophical doctrine: the doctrine of metempsychosis.

"I am well aware that, even in alluding to this doctrine, I may tread upon many prized beliefs and prejudices. But having just noted something of the cramping effects of habit, let us not be restrained by a mere habit of thought. The creed of transmigration—or reincarnation—is admittedly not popular in the West; but, certainly, popularity has never been the criterion of scientific truth.

A Challenge to Comparison

"Even to the most skeptical mind, this theory will show no inconsistency with the facts.

"It is possible that other explanations, such as the vague (and, to my mind, meaningless) theory of racial memory, will yet be accepted as the clue to the mysteries and contradictions of instinct. But it appears to me that, unless such explanations acquire a clarity and reasonableness they now lack, no solution will so fully and so plausibly account for the facts as the conception of metempsychosis. Unquestionably, this conception may be challenged, but it can be summarily dismissed only by those who claim omniscience regarding the processes of life; unquestionably, it still leaves wide spaces of doubt and darkness, but it makes possible a broader illumination than any of the prevalent theories. Moreover, it opens up a possible avenue of inquiry into the ultimate facts of

human life and destiny, an avenue that may make the riddle of instinct the key to the unraveling of the enigma of the universe."

DOCTOR GEORGE BERNARD SHAW

This modern jester at the court of kings and commons once more earns his title and his right to the company of those who could only, in other ages as well as our own, tell the truth to commons and kings alike by wearing motley. Publicity has recently been given to a letter written by Mr. Shaw in 1931, in which he expressed his view of vaccination:

> "I have no doubt whatever that general infantile vaccination is an unscientific abomination and should be made a criminal practice."

CHRISTIAN SCIENCE—THEORY AND PRACTICE

The New York *Herald-Tribune* of August 5 carries a news item in reference to "Ten Acre Institute," the Christian Science sanatorium near Princeton, New Jersey. Its license from the State to operate was suspended some time since, following the death of a patient who had suffered a broken neck. The license has now been restored, subject to certain restrictions which have been accepted by the Institute. The sanatorium is "prohibited from accepting mentally ill patients and operative, surgical, and contagious disease cases. Newly admitted patients must be seen regularly by a licensed physician and a diagnosis submitted by him to the State Department of institutions and agencies within twenty-four hours." Those familiar with Christian Science literature are aware that a steady modification of the original teachings of Mrs. Eddy has been going on within the cult in actual practice. "Practitioners" are now "advised" — which means commanded — to "suggest" orthodox procedure to patients who were formerly "treated" by "Science" for the injuries and diseases above classified, along with any and every other ailment.

FERMENT IN SCIENCE

Dr. A. Gurwitsch, Russian experimenter, has quite appropriately produced much ferment in scientific circles by his announced discovery that human and animal nerves, particularly of the eye, emit as well as receive "radiations." In hundreds of cases he has proved that the human eye can mysteriously affect yeast-cells—living micro-

rganisms. The cells so stimulated go through all the processes of elf-reproduction by fission and division at an accelerated rate. Other accompanying phenomena led Dr. Gurwitsch to the opinion hat these radiations from the human eye may be used as tools for nedical practice. As a matter of fact, this power of the human eye, vhich H. P. Blavatsky called "the most occult organ on the supericies of the body," and of the other senses and organs of sense, s more or less well known theoretically, and in some cases pracically, to students of Theosophy to-day, as it has been known to imilar students in all times and in all countries. The Italian *ettatore*—the "evil eye"—has been known for centuries, as have he hypnotizers good and bad. Every one is witness to the effects produced and experienced, on both mind and body, by radiations or osmoses of some kind carried on through sense-contacts. As a matter of interest at large it may be stated that a certain California physician, a Theosophist, relies on observation of the patient's eyes n his diagnoses—and his accuracy is a marvel worth investigating.

A Concrete Instance

A young Theosophist in New York recently wrote a letter to the *Times* of that city. It was published July 2d under a "double head" with "sub-heads." We quote for its practical utility:

"MODERN SCIENCE AND OLD THEORY
"SOME OF THE ANCIENTS HELD TO
"HAVE BEEN AHEAD OF US."

"The formulation of the 'psycho-quantum' theory, by professor Pieron, and professor Bohr's theory of complementarity are deservedly hailed as marks of modern scientific progress. . . . It is undeniable that both . . . were embodied, at least in principle, in the philosophical and religious teachings of the ancients.

"Dr. Pieron's theory, holding that 'life is merely dreamed,' is as old as Plato, and one can perceive in the ancient Hindu doctrine of *Maya*—the great illusion of phenomenal existence—the realization of this idea. Similarly, Dr. Bohr's theory, setting forth the 'inherent duality in the nature of things,' can also be traced to ancient teachings . . . in the venerable 'Bhagavad-Gita', an Eastern work more than 5,000 years old.

"Ancients Did Better

"The ancients seem to have probed the problem more deeply than the moderns . . . Behind duality there exists

essential unity; behind the surging evanescent personality of man is an immutable individuality. . . .

"Having elaborated and recorded systems of study and activity whereby one may rise above relativity, duality and complementarity to a realization of reality, the ancient teachers may, in that sense, be said to have surpassed the modern students of the great problems of life."

WORK FOR ALL THEOSOPHISTS

"Let George do it" is the prevalent psycho-physiological pathology of the race, observable in every direction. We go to "see" the movies, the foot-ball and base-ball and other athletic games; we "listen" to the sermon, the lecture and the radio; we "read" the papers, the magazines, books without end; we are "willing" to take a job, we are ready to vote for or against anybody or any policy—but who is himself inspired to activity, to *work* for any good object or any good cause which he sees, hears about, approves? H. P. B. once wrote that the curse of religion is that it constantly tends to keep mankind in a state of *passive* ignorance. "No one," said the old Greek sage, "is to be blamed for being ignorant; anyone is to be blamed for remaining so." And one of the Master's wrote: "Indolence is the curse of mankind"; another, "Quietism is the utter paralysis of the Soul." The great majority of Theosophists succumb to this spiritual recidivism—the crime of passivity. The few who are energetic are for the most part as plainly self-seekers as are those men who are active in the daily affairs of life. Yet there is not a Theosophist but knows enough to be of inestimable benefit to those with whom he is in contact, and in the atmosphere of thought which envelops the race-mind. Questions are often put as to what is meant by a "soul-less man." The soul-less man is the *will*-less man. If perception of precept and example does not inspire a man, what will or can?

THE PURPOSE OF U. L. T.

The prime practical object in the foundation of the United Lodge of Theosophists was to incite, encourage, and aid Theosophists to study and to work, individually and collectively. Otherwise, whatever their mere belief, they can have no part nor lot in the Theosophical *Move*ment, which is a flowing current, not a Sargasso sea, in the ocean of sentient existence. Occultism of the kind just as well and truly needed to-day among Theosophists as

ever it was a generation ago—is the practical occultism of "persistent and steady work" in a direction seen to be good, *by the one who sees it.* Most of the letters received by the editors of THEOSOPHY from a very wide range of correspondents show their writers to be educated, observant men and women, well acquainted with Theosophical teachings and with what goes on in the world from day to day. Frequently these correspondents not only send clippings to the editors but offer excellent ideas and suggestions for treatment. All this is good and useful, but it is not enough, for THEOSOPHY reaches only a limited number of readers. Its primary object is not to educate the public—but Theosophists. Its contents can and should be made use of by each reader, not only for his own sustentation and encouragement in the arduous work of the Theosophical Movement; not only in his own family and among his own associates and acquaintances; but whenever and wherever possible should be introduced to the public through the press. The field is open and inviting.

VISION

> . . . My great surprise lies in the fact that people are startled by postulates which appear to me self-evident.
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> We live in a cockeyed world and I am astonished at such times as fellow passengers fail to grasp that fact. Today I can pick up any paper and find that somebody honestly believes that there will be an end of crime if only justice is "fast" and includes the electric chair and the whipping post. How can they think anything so fantastic? Boiling oil, the rack and thumbscrews have never worked so well, and so I do not understand why anybody should believe that effeminate modifications of ancient tortures can prevail. And I'm not fooling.
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> I read of Hitler and his scheme to make over a downtrodden nation in his own image and I am not only puzzled but aghast that he should seriously believe that any such scheme can possibly work. The conquering countries imposed terms upon the German people which are preposterous. But is it reasonable, logical, or even sane to say, "Because we have been beaten with whips we will attack with scorpions a minority within our own community to prove that we are virile and unterrified?"
>
> And when I read of those who are exiled, disfranchised, scorned, expelled, I observe that these are the very names upon which the glory and fame of Germany repose. Just

who is crazy and insincere if I venture the mild query as to how culture can be created by uprooting its most significant exponents?

And when I turn from foreign news I observe that there is a movement on foot to prove the superiority of the white race by the commission of things unspeakable and cruel and wholly insane. "I'll show you the proof of our high civilization by lynching you to a tree." Does that make sense? It does not. (*San Francisco News*, Heywood Broun, Sept. 1, 1933).

HOPE AND COURAGE

There are many of us, Theosophists, who, perhaps because of our unique vision of the dreadful contrast between what is and what ought to be, find it hard to keep our feet out of the sloughs of despond as to human nature. What then of Mr. Broun, who, without benefit of the Ancient Light, yet has this to say?—

"And through the world and its byways today the great push seems to come from those who wish to save face by treading with hobnails upon the heads of others. I am a little sick and tired of being classed as soft, bourgeois and sentimental if I say that human brotherhood could solve over night the problems concerning which men shake their heads and say, 'It is too bad but insurmountable.'

"Who says so? It is said by those who have never given even a passing trial to understanding. It is said by those who cannot grasp the nature of a world in which we work for glory and not for profit. It is said by the keepers and purveyors of mean advantage and destructive selfishness.

"And I was never more serious in my life."